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TIRUMANTRA.

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POVERTY.

புடவை கிழிந்தது போயிற்று வாழ்க்கை
யடையப்பட்டார்களும் அன்பிலரானார்
கொடையில்லைகோளில்லை கொண்டாட்டமில்லை
நடையில்லை நாட்டிவியங்குகின்றார்களே. (1)

Their clothes are torn, their welfare gone
The love of kindred is also gone.
No giving no taking, and no joyous deed
Lifeless earth, they pass indeed.

பொய்க்குழி தூர்ப்பான் புலரிபுலருதென்
றக்குழி தூர்ப்பான் அரும்பண்டம்தேடுவர்
எக்குழி தூர்த்துமிறைவனையேத்துமின்
அக்குழி தூரும் அழுக்கற்றபோதே. (2)

Dawn, Dawn Ye cry, the belly to fill
Rare food seek ye, false bag to fill
Praise God at least when this is done
When dirt is removed, hunger is won.

கற்குழி தூரக்ககனமுந்தேடுவர்
அக்குழி தூர்க்கை யாவர்க்குமரியது
அக்குழி தூர்க்கு மறிவையறிந்தபின்
அக்குழி தூருமழுக்கற்றவரே. (3)

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1. This stanza describes in graphic terms the signs and effects of poverty.

cf Pattinattar.

அத்தமும்வாழ்வுமகத்துமட்டேவிழியம்பொழுக
மெத்தியமாதரும்வீதிமட்டே விம்மிவிம்மியிரு
கைத்தலைமேல்வைத்தழு மைந்தரும்சுடுகாடுமட்டே
பற்றித்தொடருமிருவினைப்புண்ணியபாவமுமே,

They would seek Gold from mountain Hole
No one can fill this harder Hole
To fill this thirst, wisdom is secured
This thirst is filled, from fault he is cured

துடர்ந்தெழும்சுற்றம் வினையினும்தீய
கடந்ததோராவி கழிவதன்முன்னே
உடைந்து ஒருகாலத்துணர்விளக்கேற்றி
துடர்ந்து நின்றவ்வழி தூர்க்கலுமாமே. (4)

Worse than karma is one's near kin,
Before this rare breath flees away,
One melts and lights the lamp of gnan
Sure he can bridge the long pathway,

அறுத்தனர் ஆறினும் மானினமேவி
யறுத்தனர் ஐவருமெண்ணிலிதுன்பம்
ஒறுத்தனவல்வினை யொன்றல்லவாழ்வை
வெறுத்தனன் ஈசனை வேண்டிநின்றானே. (5)

Freed from the six, freed from the five
Mahat's Products ; freed from endless pain,
Killing karma, and hating life
Stands he wrapt in Isa's Praise.

J. M. N.

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3. cf. the Sacred Kural.

வேண்டாமையன்ன விழுச்செல்வம் மீண்டில்லை
யாண்டுமஃதொப்பதில்

There is no greater wealth than desirelessness
There is never anything like this.

அவாவில்லார்க்கு இல்லாகும் துன்பமஃதுண்டேற்
றவாதுமேன்மேல்வரும்

Persons without desire are secure from pain; with this desire, pain springs up again and again without fail.

4. cf. the Sacred Kural.

பற்றுகபற்றற்றான் பற்றினையப்பற்றை
பற்றுகபற்று விடற்கு.

Desire the desire of Him who is desireless
Desire that Desire, so as desire may leave you.

5. The six are Kama, krodha &c ; the five are the five senses, all these resulting from one's bodily bondage, formed out of Mahat or Prakriti,

THE TEACHER'S OUTLOOK IN INDIA.

According to common belief certain professions are useful, some are paying and certain others are dignified. It is held that professions which involve technical knowledge are of use for the industrial regeneration of he country, that of law paying, that of medicine of great utility and good and those under the Government dignified. But the avocation of the teacher is not supposed to be worth speaking of. Anybody is considered to be good enough to drill boys through reading and writing. The significance of the teacher's function of training the intellect, directing the emotions and shaping the character is not recognised. In our anxiety to get on in life we lose sight of the fact that education is much more than filling the mind with knowledge. For what after all is the end in life as it presents itself before the national mind, but the acquisition of a certain amount of knowledge which will enable the people to live well or ill? It was not thought so in the ancient days. Learning, and enlightenment were esteemed above everything else. Brihaspati was the preceptor of the gods. The gods consulted him and acted as he dictated. When the Asuras schemed against the celestials and even Indra's wisdom was perplexed, it was the teacher's insight that led the gods to victory. In the councils of Indra none was deemed wiser than he. The kings bowed before the superior wisdom of the Rishies. The sages, poor but in the wealth of wisdom dictated the policies of states, guided and controlled the destinies of the people. In Ancient India, it was recognised beyond the shadow of doubt, that the function of the teacher was greater than even that of the ruler. India did not know of a monarch too proud to do homage to the wise man. It was not the purely religious teacher alone that received this veneration. The secular teacher was no less respected. Greater respect was paid to none other than to Drona and Bhishma.

But with the decadence of national power in this country, there has resulted a famishing of the national mind. The people having lost sight of a national objective have ignored the importance of the function which its teachers have to discharge in directing and shaping the national life. They are not aware of the full measure of the power of the teacher in the working out of their salvation. It is true that a country attains its salvation through economic, development, social amelioration and political regener-

ation; but who is most capable of directing the energies of the country except the teacher into whose charge the shaping of the minds of the youth is entrusted? It is therefore a sacred trust, this shaping of the minds of the youth who constitute the future nation. He is a poor teacher indeed who does not feel this impulse. He does not see far ahead. He lacks the vision to see the glorious culmination of his work. He is wanting in hope, in a faith in Providence who intends and ordains all things for good. The practical difficulties and the petty details that belong to the exercise of the function will not cloud his eyes, if there is present in him the consciousness of the promise and the divine nature of his avocation.

The teacher's out-look then is the regeneration of the country. If he lives in a faith in his mission and draws his inspiration from it, then he needs no other incentive to call forth all the strength he is capable of.

A people live their life usefully, only when they have manifested and realised among themselves, the highest power for good which human nature is capable of developing. They do not do it unless their religious belief and moral conduct reflect however feebly the wisdom and benevolence of God. They do not do it, unless they realise and work out in their relations of one to another, a measure of the power and freedom of the soul. The problems that confront the teacher are therefore religious, social and those that concern the common life of the people as a whole.

The religio-national problem in India is at least as old as Buddah. The superficial observer sees only diversity and strife among the inumerable faiths of India. It is true that there must be a certain amount of diversity, for India is a continent and her peoples number millions. But in this diversity however there is the promise of a unity. From the hills and valleys of India, from the myriad throats, one voice is raised to the skies " Unify us, O Lord, that we might be a power, and that Thy glory might be fulfilled," The central note of the evolution of religious thought in India has been a striving after unity. From the days of Vignana Bhikshu the great philosopher who established that the six systems of Indian philosophy had a common platform, down to the days of Sree Ramakrishna, the prophet of modern India the spirit has been the same. The Blessed Buddha, the first great prophet and religious reformer of the world breathed this unifying spirit into Indian thought. He

declared was against the life-less formalism of old and proclaimed that spirituality was not the special heritage of a hierarcy but belonged to all men alike He it was that first saw that salvation of India should come through the massess. He preached therefore a religion of kindness and humanity. Buddism was essentially a religion for the down—trodden and the helpless. Buddah was the first to conceive and introduce into religion, the idea of conversion and in those days, conversion largely meant the uplifting of the lower classes. This religion of love spread far and wide and illumined the dark corners of India. It filled the proud Aryans with love for the dark aborignies and they looked upon them as brothers. Buddism was thus the first contribution of Indian thought to an idea of nationality. The general awakening that followed in the wake of the propagation of Gautama's Dharma resulted in a corresponding quickening of all the activities of national life under the Emperor Asoka and his successors. Buddism sent into the Indian world. the first impulse to weld the different races into one. The teachings of every other religious teacher who came after Lord Buddha have also tended to unify the religious consciousness of the people. Sree Sankara's great philosophy which taught the identity of the whole existence with Iswara, gives real life to the idea of national unity. for from that stand-point the whole nation is an incarnation of God. The key-note of the Adwaita philosophy is that the Pariah and the Brahman are essentially one. Mahadeva is said to have proved it to Sree Sankara at the seat of Hindu Sanctity—Benares by revealing himself through a despised chandala. The same spirit is seen in the cosmopolitanism of Sree Ramanuja, Sree Madhwa, Sree Caitanya and others of blessed memory viz Nanak, Tukaram and Ram Mohan Roy.

The duty of the teacher, therefore is to develop and foster this sense of rsligious unity. The religious education of the present should not perpetuate ritualism which will only tend to accentuate the already existing differences, but foster the consciousness of the divine immanenence in man. The people must realise their one-ness. This consciousness of the unity of all men in the supreme, is the contribution of Hinduism to world's religious thought and it shall finally solve the religious problem of the world.

Other religious systems have also supplied us with certain ideals. Islam presents us with an ideal of aggressiveness. But our national ideal of aggressiveness should not be one whose path is devastated by fire and sword, but one whose track will

be paved with the love of God and the love of man. The great religion of Lord Jesus christ presents before us the ideal of suffering. There could have been no ressurrection but for the crucifixion. Suffering has to be endured in the achievement of all ends. India has to draw upon these lessons as well in the working out of her destiny.

The teacher in presenting these truths before his pupils must in no way dogmatise. Reason must be appealed to, but authority should not be allowed to stifle one's own judgment. The teaching of the Vedanta is that the self should be developed and the self cannot be developed if freedom of thought and action are denied to the individual in religion. The working out of the idea of personal freedom in religion will also solve the social problem in India. The one thing which is at the bottom of caste, of the denying of education to women and of the anomolous way of our contracting the marriage relationship is a negation of this freedom of the individual

The institution of caste with its unmeaning and unreasonable restrictions does not afford any scope for the exercise of personal judgment and individual freedom. Life under such conditions produces a set of men in whom thought and action do not bear any relation to each other ; such men may have brilliant ideas and and good convictions, but can never translate them into action. This characteristic crystalises into a racial habit of ineptitude for action.

The denial of the right of personal judgment freedom to woman has a pervicians effect upon society as a whole. Our incapacity to our as we think is to be traced to the stifling of personality in our institutions and the primary relations of life. The absence of a desire to assert ourselves in life is the direct out come of the educational methods that have been in vogue in our country from time immemorial.

A reference to some of the smrities e. g. the Apastamba Dharma Sutras will reveal the extreme rigorous nature of educational descipline. Hard and fast rules of descipline are good ; but utter self-abnegation is not always conducive to the development of virtue. In the ancient ideal there was a complete surrender of the will and judgment of the desciple in favour of the will and judgment of the Guru. Throughout the whole course of education the desciple had to submit to outside direction in which his own will and judgment had no share.

In the sphere of Hindu philosophy mere authority of an individual this however great was not acknowledged. The Hindu as a thinker could propound the most heretical views ; but as a member of the particular community he had most slavishly to observe the customary ritual. Freedom was acknowledged in thought, but freedom in action was never dreamt of.

As even to-day, teachers and parents have not ceased to believe in the efficacy of blind reverence and still insist on unreasoning obdience on the part of the young a few words on obedience required of the youth will not be out of place.

In obedience after all a great virtue ? A virtue, in the human race is the quality which is held beneficial to it at a particular stage of its evolution. Obedience involves the surrender of both judgment and will. Is this submission to outside direction of sufficient value to the human race to be called a virtue ? Assuredly it is, sometimes, when corporate action is required as in the case of soldiers and sailors. When this virtue is inculcated to the young, it is always an element of danger that is thought of ; and stories of young animals are designed to show that the disobedient little beast is always exposed to danger and the obedient saved.

This indicates the real basis of our respect for obedience. In the case of soldiers and sailors, obedience is necessary, because military and nautical action are essentially collective and instantaneous and too intricate for that easy understanding which would allow of swift common action on individual initiative. Under such circumstances, obedience is, indeed, a virtue, and disobedience the unpardonable sin.

And in the case of animals, we have a case where the young are to act on stunhi which are perceptible to the mother, but not to the young. The mother cannot explain. There is not the power of speech, even if there were time. A sudden silent danger requires a sudden silent escape. Under the pressure of such conditions is evolved in the animals a degree of absolutely instinctive and automatic obedience as is shown in the beautiful story of the little partridges flattening themselves into effacement on a warning signal from their mother.

In the absence of intelligence to give or receive explanation such a state of matters is conducive to good and necessary. But is this quality which is so essential in the rearing of young animals equally necessary in human education ? Teachers and parents

will of course urge that their task of training and educating the young would become simply impossible unless obedience is exacted from the young. But they seem to ignore that thereis inherent in human nature a willingness to defer to a superior intelligence as there is a desire in it to command. Human children have a consideration for those who are superior to them in age and wisdom ; obedience may be insisted on in extreme cases of wilful refactoriness ; but an insistance upon it should on no account be made altogether arbitrary and whimsical. Obedience must not be set up as a Fetish. The dification of obedience and the unreasoning worship accorded to authority in all our ancient methods of education are responsible for the racial habit of incapacity to do what we think.

So in education, the teacher has to direct his special attention to the training and developing of a sense of personal freedom and a capacity to exercise individual judgment ; for on a cultivation of these virtues will depend in a great measure the solution of onr religious and social problems.

The end of religion is the attainment of salvation for the soul ; but its test of goodness on the earth is that it enables a man to live a li e of the highest utility to himself and to the society of which he is a member. Religion is not a set of rules which have no bearing on actual life. If the views of the life hereafter which a nation entertains do not enable it to live this life now and on this earth properly then the religiou which inculcates such views fails to satisfy the condition that every religion ought to satisfy Hence the connection between religion and human affairs is intimate. Spirituality is the great motive force of all effort and conduct. There can be no real social progress unless Heaven lights up our path thereto. Hence religion has to permeate and infuse life into all our social relations.

Our social amelioration is on the other hand not for its own sake. If we are not a nation and if we have not a destiny to work out then our efforts at improving our institutions are meaningless and in vain. Hence it is also incumbent on the teacher to strive after a development of the national consciousness. It is a faith in the unity and common interest of the Indian races What is national consciousness ? This however has not to be created, for it already exists. The teacher has to develop it, by cultivating a sympathy in the minds of the young for suffering endured by people in a distant part of the country and joy at the achievements of a certain province. Now

it may be devastation by earthquake or adire desease in a particular providce for which the boy's sympathies are quickened and at another time the achievement of a province for which the boy's admiration and rejoicing are called forth. This is essential, for provinciation must disappear before the Indian races can be welded into a single nation Is it after all difficult ? Do we not worship the same gods and are not our sacred heroes the same ? Does not the whole of India weep at the woes of Rama and Sita ? Our religions heritage is the same, the inner current of our social life is the same and our aspirations are cast in the same mould. Why then should it be difficult to rouse a national consciousness ?

The elements that constitute it are love of the country and faith in the power of the nation to workout its destiny.

Love of country, implies love for the ignorant masses of the country primarily. Can there be a greater privilege than to lovy one's fellowmen. It enlarges the heart and fills the soul with glord which can only come from God. To think of their welfare ane contribute one's little share towards their betterment is complete education for one's soul. When one realises the sacred nature of one's duty, how can there be a lack of strength. Heaven strengthens those that strive after the good and the true How then can a nation be too weak to better its own conditions ? There must be developed a faith in ourselves as men and faith in the capability of the nation to achieve its ends and fulfill its mission. When the nation's religious conscionsness is roused, its social institutions perfected to serve national ends, then shall a glorious future dawn on India. Such is the out-lock of the teacher as he beholds it from the white mountain of hope.

R. KULASEKHARAM.

ENGLISH LITERATURE BY INDIANS.

"At a time when the spirit of research in the West is extending to the Philosophies of the East, when a Hindu Sanyasin lecturing in New York is listened to with rapt attention," it may not be out of place to offer a few general remarks on this interesting subject. The importance of the subject is heightened by the consideration that India has already produced English writers of great merit and still greater promise. When in 1854 Lord Macaulay penned his famous Educational Minute laying down that the English Language be introduced in India as the sole medium for the study of Western Literature and Science, he little thought he was laying the foundation for an Indo-English Literature in India. That day was a red-letter day in the annals of Indian History. By that minute the gates of western knowledge were at once thrown open to the admiring gaze of the Indian people. At first, they were a little dazzled by the sight. But soon they grew accustomed to it and began to appreciate it. Fifty years of English education have not been in vain. English ideals, ways of thought, manners and customs have indelibly impressed themselves on the Indian mind, in some cases wholly altering its nature. With the advance of Western civilisation and science the Indian's views of life have changed, the simple, contemplative life of his forefathers giving place to an apish imitation of Western manners, dress etc., a desire for wasteful show and luxury and other ugly features of Western civilisation. The change in many ways is regrettable, and it is because the writer of this article sees in the change anything but 'a welcome sign of the times' that he has taken up the pen by way of protest. The subject may be viewed under three distinct heads, *viz.*, Literature, History and Journalism.

LITERATURE.

No one who has watched the events of the last two or three years in India carefully can deny that a great awakening is taking place all over the country social, political, moral, intellectual, spiritual and what not? On all sides we are confronted by visible signs of this change. Giant forces are at work leavening the current of National Life, stirring it to its very depths. Before our very eyes a Renaissance is taking place which will ere long find expression in a splendid outburst of song and eloquence more glorious than ever. A new impulse is stirring India and new

aspirations are moving her. She is waking up from her age-long sleep, rousing herself to the consciousness of a new Destiny and marching with giant strides towards her destined goal. The English language which has been a most potent factor in bringing about this result, is becoming more and more the common language of the educated classes. Indian writers like Mr. Dutt have made it the vehicle of their own rich thoughts. A new literature is springing up which promises in the near future to bring about most happy results. Mr. Dutt and Mrs. Sārojini Naidu. Mr. Malabari and Sarath Kumar Ghosh are the morning stars in this great movement heralding the dawn of the new day. We have produced orators like Babu Surendranath Banerjea, Mr. Lal Mohan Ghose, Babu Bepin Chandra Pal, men whose command over the English language is wonderful. We can go on adding to the list. But enough. Attempts have been and will be made by Indians in the field of English Drama but with little chance of success. It is in the domain of English prose, if anywhere, that Indians can do something. Nor are they wanting in materials. India with her gigantic mountains, her mighty rivers, her tremendous forests, her beautiful lakes, her delightful sanitariums, her enchanting valleys like the vale of Kashmir, her splendid cities her magnificient remains of Architectural and Archæological interest—presents such a wealth of picturesque, beautiful and inspiring scenery as can hardly be exhausted in a lifetime. Her romance, her mystery, her glimmer, her indefinable charm, her throbbing life, her endless diversity of races and religions await only the touch of a consummate artist to wake up to immortal life. If India ever stood in need of *a great writer*, it is now. Already we see a faint glimmer heralding the dawn of a brighter and more glorious day on the Indian horizon. Before this century is over, India will produce one supremely great man, one International Figure that shall tower above his contemporaries as the giant in Brobdingnag over the pigmies of Lilliput. The forces are there, the materials are there. Only the man of genius is needed to apply the vital spark and infuse the breath of life. Let us all welcome the day when a great English writer from India shall command the homage of the English-speaking world.

HISTORY.

Turning to History, it is my firm belief, a belief shared by many of my educated countrymen that the History of India has yet to be written, particularly that portion which relates to the pre-British period. A thorough, comprehensive and impartial history

of India in the strictest sense of the term, we have not. Most of the works by European authors although they bear the stamp of much valuable original research and high critical scholarship, are highly coloured by exaggeration, by prejudice. Hence they are unsafe guides in judging of India and her peoples. In this connection the researches of our own countrymen like the late Mr. M. G. Ranade, K. T. Telaug, Mr. R. C. Dutt, Mr. B. G. Tilak, Professor Jadunath Sarkar, Mr. C. Hayavadana Rao and other workers in the same field are noteworthy. One defect in the method of teaching in our schools and colleges is that history is not properly taught to our boys. Indian boys know more of Lord Clive and Lord Nelson than they know of Akbar the Great or Sivaji. The great men of their own land, like Sri Rama and Sri Krishna, grand Homeric characters like Lakshman and Arjun, historic personages like Vikramaditya and Asoka are neglected. This has a most pernicious effect on their youthful minds. It creates in them a disrespect for antiquity, an utter want of regard for their elders, and a sense of aloofness which are much to be deplored. An attempt should be made to reform the teaching of history and bring it on more national and intelligent lines. Some of the brightest men of our Universities would be doing valuable work if they were to devote themselves to the task of re-writing the history of India on the lines of the latest scientific research and critical scholarship. In the Sanskrit and Tamil languages in particlar we have a priceless heritage bequeathed to us by our ancestors. In the Upanishads the two national Epics, the Puranas and in the works of such latter-day writers as Kalidasa, Bhavabhuti, Chanakya, etc., in Sanskrit, in the Kavyas and clssics in Tamil, and in the accounts of contemporary Greek and Chinese travellers who visited India for various reasons about the state of the country and its progress in civilisation at the time of their visit, we have the history of India for more than two thousand years pregnant with the lessons to posterity. Such a stupendous mass of material may well nigh bewilder the acutest intellect. They present a truer and more vivid picture of Indian life and manners than many of the so-called books on Indian History. If you care to know the inner life of the Indian people, their hopes, their fears, their cherished ideals, their national peculiarities, you must dive deep into that vast ocean of Literature and extract the Pearls of Wisdom as it were by sheer deligence, ceaseless effort. The labours of the Archœological Department in this direction are deserving of the highest praise and it is our earnest wish that more and more of our graduates should enter that vast and unexplored field which reveals traces of

a mighty civilisation extending from near Khandahar to Java and which is so full of possibilities for the future. Here at least there is ample material to work upon.

JOURNALISM.

Journalism in India has not the same attractions to the man of genius as it has in England or America. Although it is an admitted fact that newspaper-reading and magazine-reading are extending in India, the Press (with some notorious exceptions) is not such a power in the land as is the the case in England and other countries. There the Press educates, guides and controls public opinion. It is master of the situation. In England it has become so powerful ss to be recognised as a Fourth Estate in the realm. In India the reverse is the case. The reason is not far to seek. We have to take into consideration, first, the extreme poverty of the people, second the low percentage of educated men and especially English educated men and last but not least the recent measures of Government curtailing freedom of speech and writing.

When the reader takes up his morning newspaper he seems hardly to realise that he is reading the history of the whole world, that the events of the past twenty-four hours all over the world have been condensed for him and presented in the compass of a single newspaper. It is often the case here that for every one man that Subscribes or a newspaper or Journal there are ten men to read. At present Journals are regarded as more in the nature of a luxury to be indulged in only by the rich than a necessity. By this we do not mean that their necessity is not felt, but not to an extent commensurate with the great extent of the country and the population The great majority of the people, the peasantry who form the backbone of the nation, are still content to pass their days in utter ignorance of the affairs of the great outside world beyond their own narrow sphere. When education becomes more general and as a result the people begin to take a more intelligent interest in public affairs we can expect a revolution in Journalism, and then, and not until then will the Press become a real power in the land as voicing the collective opinion of the millions of the Indian continent. Whether Journalism will be easier twenty years hence we cannot pretend to guess, but this much can be said with truth that the Journalist of to-day must bring to bear upon his task, a fearless regard for truth, an impartial and mature judgment, an almost indescribable patience and perseverence in the discharge of his duties, a bold advocacy

of the cause of right, a due sense of his responsibilities as the spokesman of the people and the interpretor of the popular will to the Government and a realisation, not a day too soon, of the nobility and sacredness of his calling and these are some of the attributes without which he cannot hope for success.

CONCLUSION.

Human nature is pretty much the same in the West as in the East. The complex passions that agitate the human breast, love, jealousy, anger, hatred are no less fierce in their intensity in the West than in the East. The eternal problems that a wait the most noteworthy human solution, the problems of Life and Death are to-day as much engaging the attention of the ablest minds of the West as of the East. The task of the writer and the journalist therefore in India, should be to present such a picture of Indian life and manners as will enable our English rulers to understand us thoroughly and extend some measure of that sympathy which was so eloquently pleaded for by His Royal Highness the Prince of Wales in his Guildhall speech soon after his return from his Indian tour. For, sympathy is the keynote of success in administration as in everything else. At the same time, such a literature will be aglow with all the warmth and colour of the East, a faithful mirror of Indian life and Indian ideals, and if it helps to a sympathetic understanding of us the task of Government will, I am sure, be very much simplified. I look forward hopefully to the future, strong in my conviction, firm in my faith of India's ultimate Destiny. I look forward to a yet more glorious future for my motherland, a future that will find her occupying the proudest position, among the nations of the world.

T. V.

THE ADWAITA ACCORDING TO SAIVA SIDDHANTA PHILOSOPHY.

by

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(Continued from page 125, Vol. IX.)

" We all, with unveiled face, reflecting, as a mirror, the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit" He paraphrases the sentence as follows :—" We all reflecting as a mirror the character of Christ are transformed into the same image from character to character—from a poor character to a better one, from a better one to one a little better still, from that to one still more complete, until by slow degrees the perfect image is attained. Here the solution of the problem of sanctification is compressed into a sentence, reflect the character of Christ, and you will become like Christ," or, as we will say, reflect the image of God in yourself, and you will become God-like or God.

But how is the poor character to be made better and better, or the reflecting image clearer and clearer? It is cleansing the mirror (soul) freer and freer from dirt, and bringing it more and more in line with the effulgent light, that this can be effected, and when the mirror is absolutely perfect and nearest. the light shines brightest, and so over-powers the mirror, that the mirror is lost to view and the glory and Light of the Lord is felt. For, observes the learned Professor truly, ' What you are conscious of is ' the glory of the Lord.' And what the world is conscious of. if the result be a true one, is also the glory of the Lord. In looking at a mirror, one does not see the mirror or think of it, but only of what it reflects. For a mirror never calls attention to itself—except when there are flaws in it ' Thee flaws are the colours of the Siddhanti who compares them to the maya or body. In union with the body it is the body alone that is cognised, and not the mirror-like soul. In union with God, the Glory and Light alone is perceived and not the mirror-like soul either; and the Professor declares, " All men are mirrors—that is the first law on which this formula (of

sanctification or corruption) is based. One of the aptest descriptions of a human being is that he is a mirror," and we must beg our readers to go through the whole pamphlet to note how beautifully he draws out this parallel.

He notes the second principle which governs this process, namely. the law of assimilation or idetification. "This law of assimilation is the second, and by far the most i pressive truth which underlies the formula of sanctification—the truth that men are not only mirrors, but that these mirrors, so far from being mere reflectors of the fleeting things they see, transfer into their own inmost substance and hold in permanent preservation the things that they reflect. No one can know how the soul can hold these things. Nc one knows how the miracle is done. No phenomenon in nature, no process in chemistry, no chapter in necromancy can even help us to begin to understand this amazing operation. For think of it, the past is not only focussed there in a man's soul, it is there. How could it be reflected from there if it were not there? All things he has ever seen, known, felt, believed of the surrounding world, are now within him, have become part of him, in part are him—he has been changed into their image."

These two principles in fact underlie mantra and tantra, our Upasana and Sadana, Bavana, and Yoga, and our books instance the case of the snake-charmer chanting the Garuda Mantra in illustration of this second principle of assimilation or identification. The Professor instances from Darwin, how in the working out of this principle of association and assimilation or identity in the human and animal evolution, persons ever associated with pigs get piggy faces, and with horses horsey faces. In the case of hnsband and wife when they have been perfectly loving, it has been found to effect a complete assimilation of their feature. Such is the power of the human mind, both a demerit and a merit; it can lower itself to the very depths of the brute, or it can rise to the very height of Godhood. This law is spoken of in our text books as the law of 'Garudathayanam.' The writer of the boook "Spiritual Law in the Natural World" (Purdy Publishing Company, Chicago) observes that "all who have made a study of the cause of all things have become so *at one with it*, as to have causing power, for it is an invariable rule, that *we become like what we study or are closely associated with.* We become so like people with whom we live constantly that of the expression of face and sound of voice grow similar, and even features grow alike. Sometimes a

child will look more like its nurse than its mother." And the whole book is an exposition of this principle, and it holds out as a Sadana for spiritual elevation, that a man should firmly believe that there is no world, no untruth, no sin, no sickness, no death, and he is a child of God, that there is only 'Truth, Power, Love, and Presence in this universe and nothing but this, that he is the reflection of God, the image and likeness of God, and then he can truly conquer sickness and death, and become truly the son of God. This is exactly the Sohambavana or Sivohambavana. And the following verse of St. Arulnanthi Sivacharya sums up the whole teaching :—

" கண்ட வினையல்லே னானென்ற கன்றுகாணாக்
கழிபரமு நானல்லேனெனக் கருதிக் கசிந்த
தொண்டினொடு முளத்தவன் தன்னின்ற கலப்பாலே
சோகமெனப் பாவிக்கத் தோன்றுவன் வேறின்றி
விண்டகலு மலங்களெல்லாங் கருடதியானத்தின்
விடமொழியுமதுபோல விமலதையுமடையும்
பண்டை மறைகளாமது நானானே னென்று
பாவிக்கச்சொல்லுவதிப் பாவகத்தை காணே."

Say 'I am not the world, and am separate from it.' Say also 'I am not the Unknowable Supreme One.' Then unite with him indissolubly by loving Him in all humility, and practise Soham ('I am He'). Then will He appear to you as yourself. Your mala will all cease, just as the poison is removed by *Garudathyana*, and you will become pure. So it is, the old Vedas teach us to practise this mantra 'Aham Brahmasmi, "I am Brahman."

As this right knowledge of difference and non-difference of ourselves with God and the universe is essential for our salvation, Sri Kanta discusses these questions in his Bashya on the Sutras, II. i. 21-3, and we quote the whole of these passages, and he quotes and beautifully reconciles the numerous Betha Sruttis with the Mahavakya texts :—

" The Sutrakara raises and refutes an objection to the foregoing theory :—

(Jiva) being mentioned (to be one with) the other, there follows an incongruity such as neglecting what is good. (II. i. 21.)

(Objection) : Because in the words "That thou art," and "this Atman is Brahman," Jiva, the effect, is mentioned as one with Brahman, the cause, it has been shown that they are not distinct from each other. In that case it would follow that the all-knowing and all-pervading Paramesvara undoes the Universe for his own (good) and creates it for his own (evil). Then it may be asked, how is it that Isvara, who is all-knowing and of unfailing will, and who knows that the pain of Jiva, who is no other than Himself, is His own pain, engages in the creation of the Universe, which as leading to Samsara is an evil, and does not abstain from creation for His own good. Accordingly once it is proved that Jiva and Paramesvara are one, there follows this incongruity that Parameswara, though all-knowing, is guilty of a want of sense is so far as he abstains from what is good to Himself and engages in what conduces to His own will. Wherefore it does not stand to reason that Jiva and Isvara, the cause and the effect, are one.

(Answer) : In reply we say as follows :—

But the Cause is superior, because the mentien of a distinction. (II. 1. 22.)

Though the cause and effect are one, the cause is declared in the Sruti to be superior to the effect, to the sentient and insentinent universe, in such passages as the following :—

"Superior to the universe is Rudra the Mighty Sage."

So, a distinction is also made between Jiva and Paramesvara in the following passages :—

"But he who controls both, knowledge and ignorance, is another."

"The one God rules the perishable (Pradhana) and Atman."

"Thinking that the Atman is different from the Mover (the Lord."

"Two birds, inseparable friends, cling to the same tree."

" Two Brahmans ought to be known, the superior and the inferior."

" There are two, one knowing, the other not knowing ; both unborn ; one strong and the other weak."

" He is the eternal among eternals, the sentient among the sentient."

" Having entered within, He is the ruler of the creatures."

" Know then Parakriti is Maya, and the great Lord the Mayan."

" From that the Mayan sends forth all this : in that the other is bound up through that Maya."

" When he sees the other, the Lord, contended...then his grief passes away."

" He is the master of nature and of man, the Lord of the three qualities."

' Of these creatures pasus, the Pasupati is the Lord.'

Wherefore quite superior to the universe is Brahman, otherwise called Siva.

(Objection) : By establishing non-duality in II. 1. 15. and duality in II. 1. 22. you have only proved duality and non-duality of Brahman and the universe.

(Answer) : No ; we do not establish that sort of Visishtadvaita which takes the form of duality and non-duality. We are not the advocates of an absolute distiction between Brahman and the universe as between a pot and a cloth, because of its opposition to the Sruti declaring that they are not quite distinct from each other. Neither are we the advocates of an absoulte identity as of the mother-o'-pearl and silver, one of them being illusory ; for it is opposed to the sruti which points to a difference in the inherent attributes of Brahman and the universe. Nor do we hold to duality and non-duality, which is opposed to the nature of things. On the other hand, we maintain that the unity of the conditioned

Brahman—as the cause and the effect—is like that of the body and of the embodied, are like that of the substance and its attribute. By unity of Brahmans and the universe, we mean their inseparability like that of clay and the pot as cause and effect. or like that of the substance and its attribute. A pot, indeed, is not seen apart from clay, nor is the blue lotus seen apart from the colour blue. Similarly, apart from Brahman, no potentiality of the universe can exist ; nor is Brahman ever known apart from something else, the former must ever be conditioned by the latter, and this latter is naturally one with the former.

Wherefore Brahman who is in no way separable from the universe is said to be one with the other. And there is a natural distinction between the two ; so that the supreme Brahman is ever higher than the universe. As to their distinction as the cause and the effect, it has been already explained in II. 1. 9 Wherefore this theory is quite unopposed to the Srutis declaring distinction as well as non-distinction.

And as in the case of stone, etc., it is incongruous (II. 1. 23.)

(Objection) : Under all conditions, Jiva and Isvara are one, because of the S'rutis declaring non-duality.

(Answer) : No, because of an incongruity. Jiva and Isvara cannot be idential, because, like the insentient stone, timber, grass, etc., the Jiva also is, on account of ignorance, etc., said to belong to quite a distinct class from the Isvara who is possessed of such attributes as omniscience. Therefore Isvara is a distict entity from Jiva. Thus even the Jiva, sentient as he is, cannot be identical with Isvara owing to this difference, that the latter is superior. Much less can the insentient existence which is essestially different be identical with Isvara. From all standpoints of view, by Sruti, Smriti and Reasoning, we see that the omniscient and omnipotent, Paramesvara, is quite superior to the whole universe, sentient and insentient though, as His own emanation, it is not altogether distinct from Him.

(To be Continued.)

THE HOLY CAVE OF AMARNATH.

(*By a Pilgrim.*)

The land of Sarada, a home of scholarship and refuge of learning, has claimed from early times to be the land beloved of Devi Saraswati It was famous for its Sarada or Sanskrit library, a depository of old Sanskrit Manuscripts including the world known Mahabhasya of Patanjali, which attracted to Kashmir scholarly saints like Sri Shankaracharya and Swami Ramanuja from distant Madras when there was no railway in India. There is abundant evidence to show that for literary greateness Sarada Kshetra or Kashmir of old Hindu times was a place of pilgrimage for Sanskrit scholars from all parts of India.

As regards the Sanskrit name Sarada Kshetra Kashmir was so called in early days from its Sarad shrine, one of the most important of Kashmir Tirathas. It was once famous not only in Kashmir but far beyond its limits. The ancient shrine of Sarada is now marked by an insignificant village named Sarada. The neglect into which the Tirtah has fallen in the recent times is due to the Moghul and Pathan rule of the upper Kishenganga Valley that closed the route to the village Sardi till the establishment of the present Dogra rule in Kashmir. As to the situation of the ancient shrine of Sarada Dr. Stein says in his note to the Kalhanar chronicle of Kashmir (Rajtarangini) :—" The temple of Sarada rises in a prominent and commanding position above the right bank of the Madhumati on the terrace-like spur which descends from a high pine-clad peak to the East Immediately below this terrace to the N. W. is the spot where the waters of the Madhumati and Kishenganga mingle.

The pilgrimage to the Holy Cave begins from the capital of Kashmir. The old capital which is quite unknown at present lies, I am told, in ruins and is marked by a village named Puranadhisthana. It was called Srinagari, founded by the great Asoka. The new capital founded by the Hindu King of Kashmir named Pravasena II is Srinagar of the present day. Bathed with the cool waters of Vitastha (Jhelum), surrounded by magnificent hills and beautifully laid out by nature with picturesque lakes of crystal water, orchards of rich fruits and gardens of vegetables, the new

city is most charming and attracts many European visitors every year to Kashmir The house-boats are a curiosity of Srinagar, and the life of pleasure of people living on these boats is enviable. It is said that the advantages of the old capital (Srinagari) as the site for a great city cannot be compared with those presented by the situation of the new capital. Through its heart pass numerous canals from the beautiful Dala and Anchor lakes, which together with the sacred Vitastha serves as the main thoroughfare of the city.

Leaving Srinagar the pilgrim's way runs along Vitastha hovering a distance of 47 miles, and terminating at a place called Khanabal. To make this journey by boat is very pleasant and takes more or less than twenty-four hours, passing through Pamar (ancient Padmapura) famous for its saffran cultivation, and Bijwara. From Khanabal, which is marked by the last bridge on Vitastha, the way runs by the great spring at Ananta Naga to Martanda, a place of antiquity and Tirtha.

From early times to the present day, Martanda has enjoyed a prominent place among the sacred sites of Kashmir. It is marked by a splendid spring traditionally represented as two, Vimala and Kamala. Like Gaya Tirtha in the Province of Bengal and Hardwar in the United Provinces, this place is frequented by crowds of pilgrims, all the year found. from all parts of Kashmir State to perform "Sraddha" of the deceased ancestors. The ancient remains of the temple of Martanda—said to be constructed by King Lalitaditya of Kashmir on the bank of the holy spring—are very scanty. A little over a mile to the south east of the spring the ruins of a massive masonry edifice with a quadrangular court-yard and colonnades. still show the most impressive specimen of architecture of the Kashmir of old Hindu times.

The next stage is Ganespur, from which is reached the sacred place of Ganesbal situated on the bank of rushing Lambodari or Lider. Here pilgrims take their sacred ablution and then start for the stage Pahalgam, which is 22 miles distant from Martanda. It is frequented by Europeans every year when Srinagar becomes hot in July and August. At this place the pilgrims coming by different routes from Srinagar meet and are required to rest for a day or two. After a good rest they from one big party and start for the next stage, Chandabati, early in the morning and by breakfast time reach the stage. From this place begins the fearful

ascent of Pisnghati and the pilgrim's route ascends the eastern branch of Lidu or Ledari, where the lake of Naga Susravas, now known as Susravi Naga or Sesanaga, is visited and worshipped. It lies at the north foot of a great glacier. descending from Kohenpur Peak. The route then crosses a high mountain pass known as Vavajan, Sanskrit Vayuvarjana, into a high level valley drained by five streams which bear the joint name of Panchatarangini From there the pilgrim party loiters up the lofty spur of Bhairava Ghati and descends into the narrow gloomy valley lying at the foot of the Amarnath peak, which is bathed by the rushing cool stream of Amaravati coming from the glacier of the still higher peak to the east. The march to the Holy Cave takes place every year in the bright half of the month of Sawan (August) and attracts many thousands of pilgrims, not only from Kashmir and Jammu, but from all parts of India. Amarnath is now the most popular of Kashmirian Tirthas together with the sacred Ganga lake on Mount Hara Hukuta. The distance from Srinagar to the Holy Cave is about one hundred miles.

The shrine of Amareswar is the Holy Cave, situated at a considerable altitude and formed by a huge fissure on the south side of a snowy peak 17.300 feet high called Ambaranath. The image in the shrine is 'Sayambhu Linga' represented by a large block of transparent ice formed by the freezing of the water which oozes from the rocky walls and roof of the cave. It is worshipped by the pilgrims as an embodiment of Siva Amareswar Lord of the immortals.

The Hindu faith connects a living power with rocks, stocks, trees and the like. Who can deny it and say there is not a living Power (Sakti) behind them ? Does scientific faith contradict it ? No, here a man of religion and a man of science quite agree. According to Hindu symbolism the image of a shrine is not God, but God is image of a shrine manifested, corresponding to the idea or thought image of the worshipper. And what better symbol than 'Sayambhu Linga, and what better image or form than a natural figure of transparent ice, an emblem of purity and serenity, there can be to represent the 'Sat' that has become this Universe of Mind and Matter ? The ideal of the devoted who once inhabited the Cave and set vibrating its atmosphere with the Divine Consciousness, is the living image of the shrine of Amarnath. There is no doubt that like the Bo tree of Lord Buddha and the mountain cell of Mohammed, this Cave has become a Divine sanctuary. That the Cave or its spiritual atmosphere is full of the

Divine consciousness, who can deny? Every year the 'Tirtha' attracts to an elevation of seventeen thousand and three hundred feet thousands of pilgrims, the rich and the poor, the strong and the weak, the faithful and the unfaithful, the educated and the uneducated, not only from the territories of Kashmir State, but from all parts of India.—*Punjabee.*

RAILWAY TICKETS FROM OLD NEWSPAPERS.

This is essentially the age for the commercial utilisation of waste products; but the strongest development in this connection would appear to be that prevailing in Belgum. Upon the Government Railway system newspapers left in the train are the property of the nation, to be used by it for the manufacture of Railway tickets The papers are carefully collected and sent to the head depot, where they are pulped and a special variety of card livard for ticket purposes is prepared some idea of the amount of raw material readily available to the Railway authorities from this source may be gathered from the fact that the accomulation of discarded newspapers upon the whole net work of Railway aggregates about 700 lbs. per day, representing over 100 tons per annum.

THE SRI KRISHNA REVIEW.

The first two numbers of this magazine are before us. It is a monthly devoted to the religious, spiritual, moral and educational development of the world and edited by Babu Debenbranath Sen, M.A. It is an organ of the "Sri Krishna Institute," whose objects are said to be to serve God and Humanity. The articles are varied and interesting and worthy of perusal. We gladly welcome this newcomer and wish it a long life. Its annual subscription is Rs. 2.